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SURVIVALS OF PRIMITIVE RELIGION IN MODERN PALESTINE.

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The religion of the Canaanites, as of the other early Semites, was poly-dæmonism, or the worship of an immense number of powers that presided over all sorts of phenomena. These divinities were believed to dwell in springs, trees, mountain-tops, caves, and tombs; and, therefore, were known as their *bē'ālīm*, or "proprietors." Where one of them manifested himself a "high place" was established, enclosed with a wall, or line of stones to guard the holiness of the spot. As a point of contact with the deity a *maṣṣēbhā*, or stone pillar, was set up within the sacred precinct. This was known as a *bēth-ēl*, or "house of deity." In the earliest times it served both as idol and as altar.

When the Israelites conquered Canaan and mingled with the earlier inhabitants, at first they worshiped the local divinities of the land. That Israel served the *bē'ālīm* is asserted by J (Jud. 3:5) and by E (Jud. 2:10, 13), as well as by the late Deuteronomic editors of Judges and Samuel. (Jud. 2:7, 11, 12; 3:7; 6:25-32; 8:33; 10:6, 10; I Sam. 7:3 f.; 12:10). It is confirmed by the testimony of Hosea (2:8, 13, 17; 11:2; 13:1) and of Jeremiah (2:8, 23; 7:9; 9:14; etc.). Gradually, however, Yahweh triumphed over the *bē'ālīm* by appropriating for himself their titles, their sanctuaries, and their ritual. The pre-prophetic literature shows clearly that the ancient holy places of Canaan were now regarded as dwelling-places of Yahweh, whither the Israelites resorted "to seek his face" and to offer sacrifices. Many of these holy places are indicated by the facts that their names are compounded with the names or titles of ancient Semitic deities; or are the scenes of particular divine activities, such as theophanies or oracles; or are called by names that show that they are sanctuaries; or are the residences of holy persons, such as priests and prophets; or are the loci of sacred transactions such as dancing, sacrifice, and festivals. Other holy places are indicated by their connection with remarkable physical phenomena. Here belong:—

1. *Springs*.—The following springs mentioned in the Old Testament are nearly all in one way or another known to have been sanctuaries:—'Ain, "Spring," (1) Nu 34:11, (2) Jos 21:16— Anah, Gn 36:24— Apehek, "Water-course," (1) 1S 29:1, (2) Ju 1:31, (3) Jos 13:4, (4) 1S 4:1— Arnon, Nu 21:28— Ba'alath-beer, "Mistress of the well," Jos 19:8— Ba'al-Hamon, "Owner of torrent," Ca 8:11— Ba'al-perazim, "Owner of outflow," 2S 5:20—Beer, "Well," (1) Nu 21:16-18a, (2) Ju 9:21—

Beer-elim, "Well of gods," Is 15:8— Beer-lahai-roi, Gn 16:7, 13, 14— Beer-Sheba, "Well of Seven," Gn 21:28-33; 26:23, 24a, 25b, 32, 33 etc.— Berothah, "Wells," Ez 47:16— Bethlehem, 2S 23:14-16— Bur-Zelem, "Well of Darkness," Amar. 71:64, 67— Eden, Gn 2:6, 10-14— Elim, "Gods," Ex 15:27a; Nu 33:9a, 10— 'Enaim, "Two springs," Gn 38:14, 21— 'Enam, "Spring," Jos 15:34— 'En-dor, "Spring of dwelling," 1S 28:7— 'En-eglaim, "Spring of two calves," Ez 47:10— 'En-gannim, "Spring of gardens," Jos 21:29— 'En-gedi, "Spring of kid," Jos 15:62— 'En-haddah, "Spring of joy," Jos 19:21— 'En-hakkore, "Spring of quail," Ju 15:19— 'En-harod, "Spring of trembling," Ju 7:1— 'En-hattanin, "Spring of dragon," Ne 2:13— 'En-hazor, "Spring of enclosure," Jos 19:37— 'En-mishpat, "Spring of judgment," Gn 14:7— 'En-Rimmon, "Spring of Thunderer," Ne 11:29— 'En-rogel, 1K 1:9— 'En-Shemesh, "Spring of Sun," Jos 15:7— 'En-tappuah, "Spring of apple," Jos 17:7— 'Esek, Gn 26:20— Ga'ash, "Quaking," 2S 23:30— Giah, 2S 2:24— Gibe'on, 2S 2:13— Gihon, "Gusher," 1K 1:33, 38, 45 = Bethesda, John 5:2-7— Hammath, "Hot spring," Jos 19:35— Hammon, "Hot spring," (1) Jos 19:28, (2) 1C 6:76— Hammoth-dor, "Hot springs of dwelling," Jos 21:32— Hazar-'enan, "Enclosure of spring," Nu 34:9— Jabbok, Gn 32:22— Jericho, 2K 2:19-22— Jezreel, 1S 29:1— Jordan, Jos 3:15-17; 2K 5:10— Lehi (see 'En-hakkore)— Marah, Ex 15:23— Massah, (J) Ex 17:7a, 7c; (E) Dt 33:7a—Megiddo, Ju 5:19—Menephtoah, Jos 15:9; 18:15— Meribah, (E) Ex 17:6, 7b; Dt 33:8b— Moab, 2K 3:16 ff.— Nahalal, "Watering-place," Jos 21:35— Rabbah, 2S 12:27— Rehoboth, Gn 26:22— Shiloah, Is 8:6 = Siloam, John 9:7— Sitnah, Gn 26:21.

2. *Trees*.—Holy trees in connection with sanctuaries are also frequently mentioned. They are as follows:—Abel-shittim, "Meadow of acacias," Nu 25:1, 3a; Mi 6:5— Allon-bachuth, "Holy tree of weeping," Gn 35:8— 'Aro'er, "Juniper," (1) Nu 32:34, (2) Ju 11:33, (3) 1S 30:28— Atad, "Buckthorn," Gn 50:11— Ba'al-tamar, "Owner of palm-tree," Ju 20:33— Beer-Sheba, Gn 21:33a— Beten, "Pistachio," Jos 19:25— Beth-shittah, "House of acacia," Ju 7:22— Beth-tappuah, "House of apple," Jos 15:53— Betonim, "Pistachios," Jos 13:26— Deborah's Palm, Ju 4:5a— Eden, Gn 2:8a, 9b, 15-17; 3:1b-3, 7, 11-13; 13:10a, 10c— Elah, "Holy tree," 1S 17:2, 19; 21:9— Elim, Ex 15:27; Nu 33:9, 10— Elon, "Holy tree," Jos 19:43— 'En-gannim, "Spring of gardens," Jos 21:29— 'En-tappuah, "Spring of apple," Jos 17:7— Gibe'ah, 1S 22:6b— Gimzo, "Sycamore," 2C 28:18— Hazazon-tamar, " ? of the palm," Gn 14:7— Jabesh, 1S 31:13b— Jericho, Ju 1:16— Jerusalem, 1K 6:29, 32, 35; 7:36—

Kirjath-je'arim, "Town of forests," Jos 15:9— Lebanon, Ju 9:15— Luz, "Almond-tree," Gn 28:19— Marah, Ex 15:25a— Mamre, Gn 13:18a; 14:13; 18:1— Me'onenim, "Diviners," Ju 9:37b— Migron, 1S 14:2— 'Ophrah, Ju 6:11— Sinai, Ex 3:2c, 3, 4b— Shechem, Gn 12:6a; 35:4; Ju 9:6— Ta'anath-shiloh, "Fig-tree of quiet," Jos 16:6— Tabor, 1S 10:3— Tamar, "Palm," Ex 47:19; 48:28— Tappuah, "Apple," (1) Jos 12:17; (2) Jos 16:8— Zaananim, Ju 4:11b— In general—(D) Dt 12:12; 1K 14:23e; 2K 16:4c; 17:10d.

3. *Mountains*.—The most conspicuous of the Hebrew holy mountains was Sinai-Horeb—(J) Ex 3:5b; 19:11b, 18a, 20a; 33:3b; 33:12a; Nu 10:33a; Ju 5:4a, 5b— (E) Ex 3:1b, 12b; 4:27; 18:5; 19:2b, 3a, 17; 24:13; 33:6; Dt 33:2a— (R) Ex 19:3b, 4b— (Pr) 1K 19:8b, 11a, 15a— (P) Ex 31:18a; 34:32b; Lv 7:38; 25:1; 26:46; 27:34; Nu 3:1; 28:6b.

Other holy mountains that are known to us are:—Carmel, 1K 18:20— Dor, Jos 11:2— 'Ebal, Dt 11:29; 27:4, 13; Jos 8:30, 33— 'Ephron, Jos 15:9— 'Etam, Ju 15:8, 11— Ga'ash, Jos 24:30— Geba', Jos 21:17— Gerizim, Dt 11:29; 27:12; Jos 8:33; John 4:20— Gibbethon, Jos 21:23— Gibe'ah, 1S 10:5— Gibe'ath-moreh, Ju 7:1— Gibe'on, Jos 10:10— Gile'ad, Gn 31:25— Gilgal, Jos 5:3— Har-el, "Mount of a god," Thut. 81— Heres, (1) Ju 1:35, (2) Ju 8:13— Hor, Nu 20:23 etc.— Issachar, Dt 33:19— Kadesh, Ex 17:9— Kirjath-je'arim, 1S 7:1— Lebanon, Ju 9:15— Mizpah, (1) Gn 31:49, (2) Ju 10:17; 11:11, 34, (3) Jos 11:3, (4) Ju 20:1 etc.— Moreh, Ju 7:1— Moriah, Gn 22:2, 3b, 4, 14— Nebo, Nu 33:47— Mt. of Olives, 2S 15:32; 1K 11:7— Pe'or, Nu 23:28— Phinehas, Jos 24:33— Pirathon, Ju 12:15— Pishgah, Nu 23:14; Dt 3:27— Ramah, 1S 7:17; 8:4; 19:18-23; 20:1— Ramoth, Dt 4:43; Jos 21:38; 1C 6:73— Rimmon, Ju 20:45 etc.— Shechem, Gn 12:6 etc.— Tabor, Ju 4:6; Ho 5:1— Zalmon, (1) Ju 9:48, (2) Ps 68:14— Zion, 2S 28:18-25— Mountains in general—(D) Dt 12:2b; 1K 14:23d; 2K 16:4b; 17:10e.

4. *Caves*.—The following cave-sanctuaries are mentioned in the Old Testament:—Beth-horon, Jos 10:10— 'Etam, Ju 15:8, 11— Ma'areth, "Cave," Jos 15:59— Machpelah, Gn 23:9 etc.— Makkedah, Jos 10:16-18, 27— Me'arah, "Cave," Jos 13:4— Pe'or, "Chasm," Nu 23:28— Pishgah, "Cleft," Nu 23:14 etc.— Sinai, (J) Ex 33:22; (Pr) 1K 19:9a, 13b.

5. *Graves*.—Graves as holy places are attested at the following places:—Abel-Mizraim, (J) Gn 50:11— Aijalon, (J) Ju 12:12— Achor, (J) Jos 7:26— Allon-bachuth, (E) Gn 35:8— Atad, (J) Gn 50:11— Bethlehem, (J) Ju 12:10— Ephrath, (J) Gn 35:19; (P) Gn 48:7— Ga'ash, (E) Jos 24:30— Hebron, (P) Gn 23:19— Hor, (P) Dt 32:50—

Kadesh, (E) Nu 20:1— Machpelah, (P) Gn 23:3-20— Makkedah, (J) Jos 10:16-18, 27— Melek, “king,” (J) 2S 18:18— Oboth, “ghosts,” (P) Nu 21:10, 11; 33:43, 44— Nebo, (P) Nu 33:47— Phinehas, (E) Jos 24:33— Ophrah, (J) Ju 8:32— Pirathon, (J) Ju 12:15— Pisgah, (D) Dt 3:27— Rabbah, (D) Dt 3:11— Ramah, (J) 1S 25:1— Rephaim, “ghosts,” (P) Jos 15:8— Shamir, (J) Ju 10:1— Shechem, (E) Jos 24:32— Zorah, (J) Ju 16:31.

6. *Holy Stones*.—At all the sanctuaries which have just been enumerated pillars of unhewn stone were set up which served to focus the holiness of the spot. In these Yahweh dwelt more intensely than in the surrounding high place, and upon these the blood of the sacrifice was poured out. The following *maṣṣēbhōth*, or sacred stones, are mentioned in preprophetic literature:—‘Achor, Jos 7:26a— ‘Ai, Jos 8:29b— Beth-el, (E) Gn 28:11, 17, 18a, 22a; 31:13a; (J) Gn 35:14a— Beth-gilgal, “House of stone-circle,” Ne 12:29— Beth-Shemesh, 1S 6:14a, 15a— Beth-zur, “House of rock,” Jos 15:58— Bohan, Jos 15:6; 18:17— Carmel, 1S 15:12— Ebal, Dt 27:4; Jos 8:32— Eben-‘ezer, “Stone of help,” 1S 4:1; 5:1; 7:12— ‘Ezel, 1S 20:19— Geliloth, “Stone-circles,” Jos 18:17; 22:10a— Gezer (excavation)— Gibe‘on, 1S 20:8a— Gile‘ad, (J) Gn 31:46, 48-50; (E) Gn 31:45, 47, 51, 52— Gilgal, “Stone-circle,” (1) Jos 4:1-6, 20, (2) Jos 15:7, (3) 2K 2:1; 4:38, (4) Dt 11:30, (5) Jos 12:23— Jekabze-el, “A god gathers,” Ne 11:25— Jerusalem (the sacred rock)— Kābze-el, “A god has gathered,” Jos 15:21— Kadesh, Ex 17:6; Nu 20:8c, 10, 11— Kibzaim, “Two heaps,” Jos 21:22— Makedah, Jos 10:16-18, 27— Megiddo (excavation)— Melek, 2S 18:18— Mizpah, Gn 31:45-52— Shechem, Gn 33:20; Jos 24:26b, 27; Ju 9:6b— Taanach (excavation)— Tyre, “Rock,”— Zoheloth, 1K 1:9a— In general—(J) Gn 49:24b— Ho 3:4; 10:1, 2; Mi 5:13; Is 19:19— (D) Dt 16:22; 27:2a, 4a; 1K 14:23b; 2K 17:10a; 18:4b— Je 2:27; 3:9; 43:13— (H) Lv 26:1c

The prophets from Amos onward set themselves against the worship of Yahweh in the high places, which they condemned as no better than a cult of the *bē‘ālim*. The movement reached its culmination in Deuteronomy, which commanded a destruction of the high places, sacred trees, and sacred stones. This was attempted in the reformation of King Josiah, but little was accomplished. Jeremiah declared that the gods of Judah were as numerous as her cities, and that she worshiped the *bē‘ālim* “upon every high hill and under every green tree.”

The orthodox Jews that returned from Babylon abhorred the high places, but the common people that had been left in the land by Nebuchadrezzar and the alien tribes that moved in at the time of the exile continued to worship them. In the time of Christ these shrines received a status in

official Judaism by being regarded as the tombs of ancient heroes and prophets (Matt. 23:29). In Christian times the old rites in the high places were still kept up by the peasantry.

Theoretically Muhammadanism is uncompromisingly monotheistic, but practically it has been unable to eradicate the high places. Springs, trees, mountain-tops, caves, and tombs in all parts of Palestine are still regarded as holy, and are tolerated by the orthodox by means of the theory that they are the burial-places of Muslim saints. These *awliyā* (plural of *wālī*, "protector, helper") are only the thinly disguised *bē'ālīm* of an earlier day. Their names are constantly changing, but the sanctity of their shrines remains the same.

During the summer of 1903 the writer of this article made an extended trip in company with the late Professor Samuel Ives Curtiss of Chicago and Professor Stuart Crawford of Beirut through the rural districts of Syria and Palestine, on which we had the opportunity to observe a number of survivals of primitive religion that had not hitherto been recorded. Dr. Curtiss was much interested in this line of research and had made several previous trips to Palestine to gather materials for his book "Primitive Semitic Religion of Today." Professor Crawford was an authority on comparative religion, and had the additional advantage of having been born in the country and of speaking Arabic like a native. He kindly served as interpreter, and asked questions for us, since neither Professor Curtiss nor I had sufficient command of Arabic to be able to undertake this task. We were always careful not to ask leading questions, but tried merely to get the people to tell us what they knew about the local shrines. Women usually proved to be our best informants, as men often suppressed the facts in the interest of theological orthodoxy, but even men told often as plain and unvarnished tales as did the women. We started in at Damascus and worked our way southward along the east side of Mount Hermon, visiting every place noted on the Great Map of the Palestine Exploration Fund that indicated by its name of Sheikh, Nebī, Sitti, etc., that it might be a sanctuary. We accumulated a large mass of notes in regard to local beliefs and religious customs. Dr. Curtiss's lamented death occurred the next summer after he had made a similar tour of exploration through Palestine. He never published the results of either of these trips, so that the present writer feels free to report some of the observations that we made at that time. These are supplemented from notes made on other later expeditions.

1. *Holy Springs*.—At Afkā, at the source of the Adonis river (the modern Nahr Ibrāhīm) there are ruins of the temple of Astarte described in Lucian's *Dea Syria*. Beneath this flows a spring that is still regarded as sacred by the natives. An ancient fig-tree that overshadows it is covered

with the little strips of cloth that are an unfailing sign of a holy tree. Inquiry elicited the information that this spring was the abode of Ṣa'īdat Afkā, i. e. a feminine spirit of the same name as the place. Her husband built this temple. He was killed by a wild beast, and she searched among the mountains until she found his mangled body. This is evidently a modified form of the ancient myth of Astarte and Adonis. To this saint vows are made both by Metāwilehs and Christians, and sick people are brought to be cured by lying beside the water.

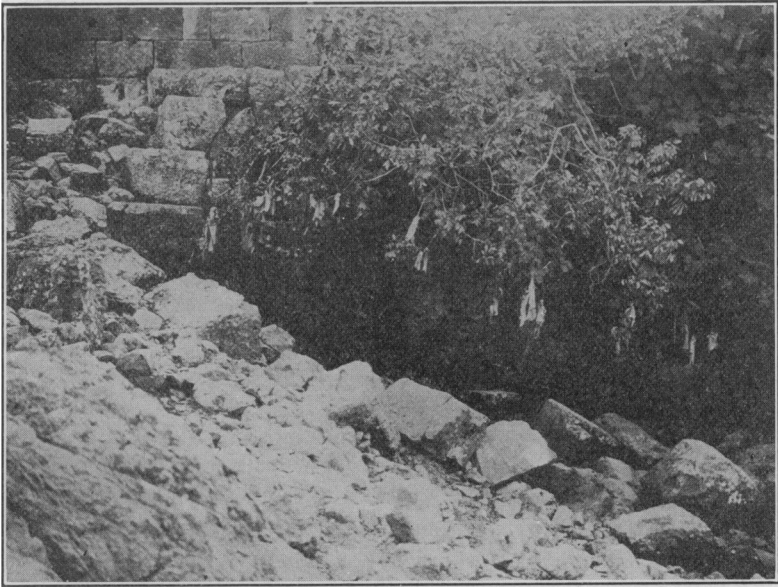


Fig. 1. Sacred Spring at Afkā.

At Kaṭanā about half a day's journey south of Damascus, is a copious spring known as 'Ain es-Sulṭān. It also is the abode of a female saint. To her the Christians, Muhammadans and Druses make vows of wheat, which they bring and cast into the spring, saying, "Oh Allah, 'Ain es-Sulṭān, wilt thou accept this sacrifice?" The wheat thus cast in no one dares to remove. Sheep and goats are also slain beside the spring, and are eaten there in a sacrificial meal. This saint is particularly famous as a curer of fevers.

At the point where the Jordan issues from a cave in the foothills of Hermon there was an ancient sanctuary of the Canaanites and of the Hebrews known as Ba'al-Gad. In Greek times this Ba'al was identified with Pan, and the place was called Paneas, the modern Bāniyās. This

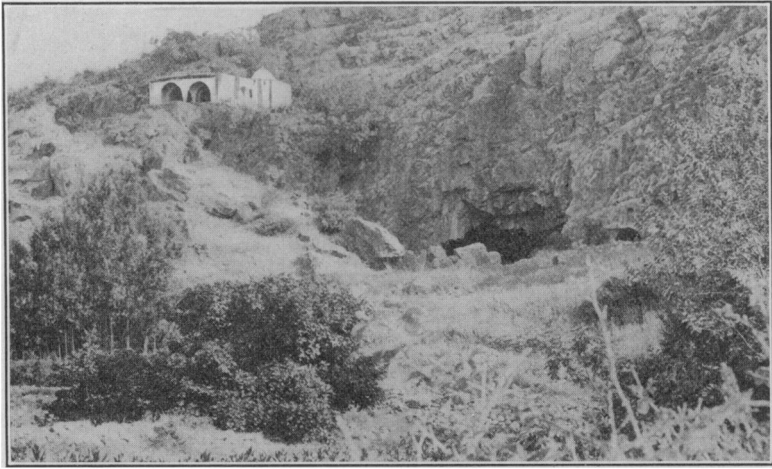


Fig. 2. Shrine of Khadir at Baniyas.

shrine now belongs to the mysterious Muhammadan saint Khadir, who is probably a transformation of an ancient Semitic divinity. To it the sick are brought, that by sleeping in it they may be healed of their diseases. Animal sacrifices are also offered, and the blood is smeared about the door, or henna is used as a ritual substitute if no victim is slain.



Fig. 3. Sick Man at Shrine of Khadir.

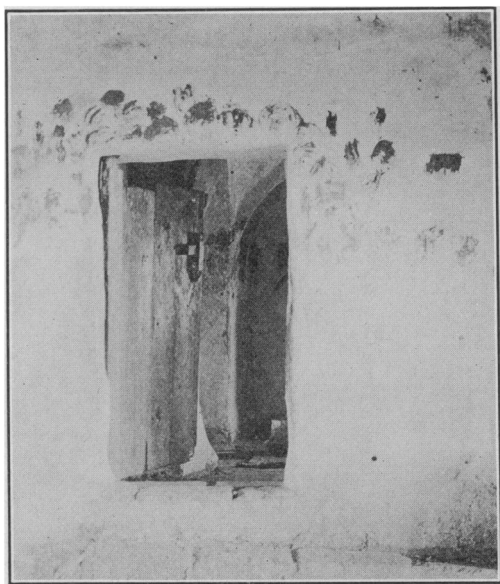


Fig. 4. Blood Marks at Door of Shrine.

2. *Holy Trees*.—The grove known as the Cedars of Lebanon owes its preservation to the fact that it is sacred. A Maronite chapel stands in its midst, and religious festivals are celebrated there every year.

Near the Crusading castle known as Kal'at eṣ-Ṣubeibeh there is a grove of ancient oak trees. Beneath this is the grave of Sheikh 'Othmān, but the natives declare that this was constructed only a few years ago. Evidently the trees are the original sacred object, and the tomb is a recent addition in the interest of orthodoxy. At this sanctuary all the sects worship. There is a spring-festival about Easter-time, when the people of the neighborhood come in procession and sacrifice a lamb, and an autumnal festival at the time of harvest. Those who are sick make vows to the saint saying, "Oh Lord, there is a vow upon me; if I get well, I will bring a sacrifice to Sheikh 'Othmān." A Muslim serves as priest, and receives as his perquisites the skins of the sacrificed animals.

At Bāniyās, near the source of the Jordan, there is an ancient holy oak sacred to Sheikh Ibrāhīm. It is covered with bits of cloth hung upon it by pilgrims as calling cards to remind the saint of their requests. It is visited by members of all the sects. Those who have fevers or other diseases come to the tree and say, "We are sick, wilt thou heal us?" They vow a sheep or a yard of cloth. If they are cured, they kill the sheep at the foot of the

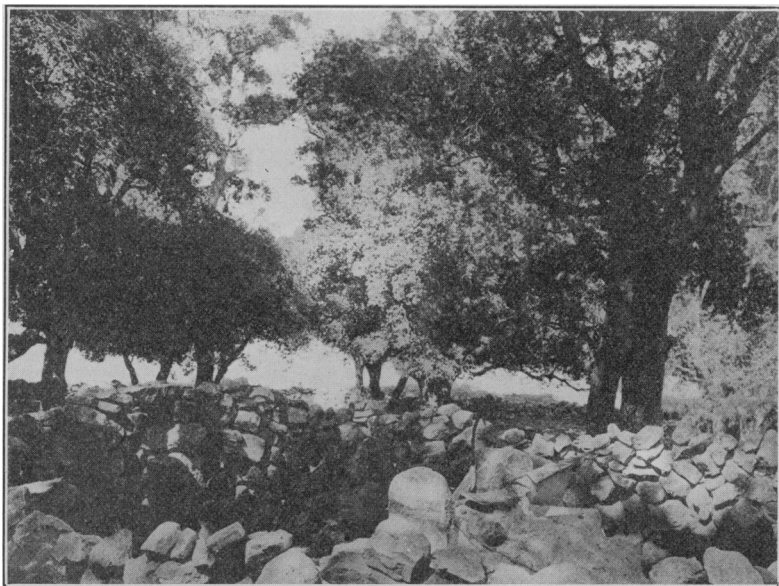


Fig. 5. Grove and Tomb of Sheikh 'Othmān.



Fig. 6. Holy Tree and Shrine of Nebī Yehūdāh.

tree and pour the blood upon the ground, or make the cloth into a banner and hang it up in the ancient tomb. This sanctuary is in charge of a woman, who has inherited the office from her forefathers and who receives the skin, the right shoulder, and the stomach of victims. She heals the sick by placing her hands or her feet upon them. If a man is suspected of theft, he is brought here to swear; and if he perjures himself, the saint will punish him with disease or death.

Nebī Yehūdah, or "the Prophet Judah," south of Bāniyās is another holy tree that has been rendered theologically inoffensive by being regarded as the burial-place of the patriarch Judah. This is visited both by Christians and Muhammedans. Sheep are sacrificed, and offerings are made of bread and of oil from the fat tails of sheep. The priesthood of the shrine is hereditary, and it receives half of the offerings. Pilgrimage feasts are celebrated in the spring and in the autumn, and on these occasions there are sacred dances in the court of the sanctuary. The first milk of the flocks and the first fruits of the harvest are presented to the saint. Sick persons are brought to the spot, and they pray, "Oh Nebī Yehūdah, have mercy upon this man!" Then a sheep is killed, part of the blood is put upon the sufferer and part upon the posts of the door, and the rest is poured out on the ground.

At Tell el-Kāḍī, the Biblical Dan, one of the most ancient high places of Canaan, there is a holy tree standing by a copious spring that is one of the main sources of the River Jordan. This is now regarded as the burial-place of a certain Sheikh Zreik. No one dares to gather wood under this tree. A man once put a stick from it on a camel and the camel died. The water of the spring they say is "sacred from the time of Abraham, the friend of God." Barren women bathe in it and become pregnant. Sick people drink of it and are cured. The natives say that the region is inhabited by spirits, and do not dare to visit it at night.

At Nebī Yūsha' in Galilee there is a holy oak, before which stands a shrine that is regarded as the burial-place of Joshua the son of Nun. To this all the sects come, except the Druses. Nebī Yūsha', they say, is with God. At the same time he is alive in this spot. Prayers and sacrifices are offered directly to him. Two annual feasts are celebrated. The priestly family in charge of the sanctuary receives the skin and a shoulder of the victims.

Abu Balūṭa, or "Father of the Oak," is a solitary holy tree half-way between the Jordan and Irbid in ancient Gilead. It is covered with bits of rags that have been hung upon it by pilgrims. There is no tomb or shrine of any sort near it, but sacrifices are killed there, and the blood is smeared upon the trunk of the tree. While the present writer was sitting

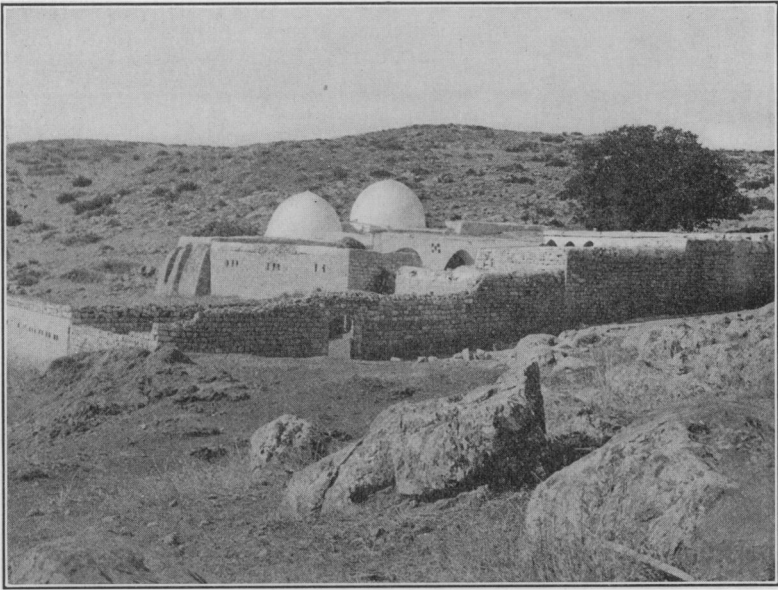


Fig. 7. Tree and Shrine of Nebī Yūsha'.

beneath it, a woman brought a boy with a diseased foot "to obtain a blessing" and to make a vow for his recovery.

Near Jifna in Judaea is a sacred oak called Um Barakāt, "Mother of Blessings." No one dares to gather wood under it, and money and valu-

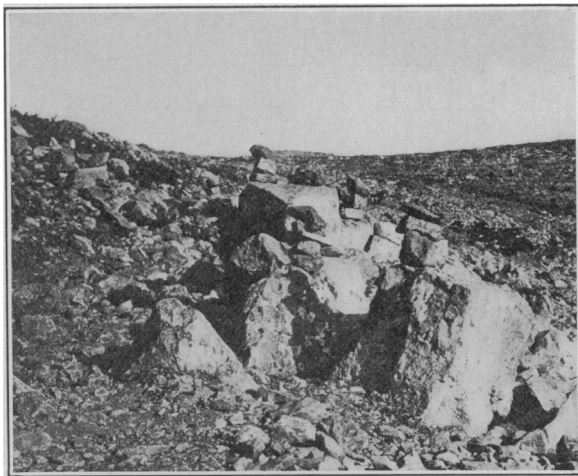


Fig. 8. Heaps of Stones in Sight of Shrine.

ables are deposited for safe-keeping in its hollow trunk, because it is believed that the tree will kill anyone who steals from it.

3. *Mountain-tops*.—The majority of the alleged tombs of saints in modern Palestine are situated on the summits of high hills, and their white-washed domes can be seen from a great distance. When travellers first get sight of one they erect a little heap of stones and say a prayer.

The shrine of Sheikh 'Abdullāh, about a day's journey south of Damascus, is situated on a high hill. The structure of three-pronged magic sticks behind this tomb looks as if it might be a survival of the ancient

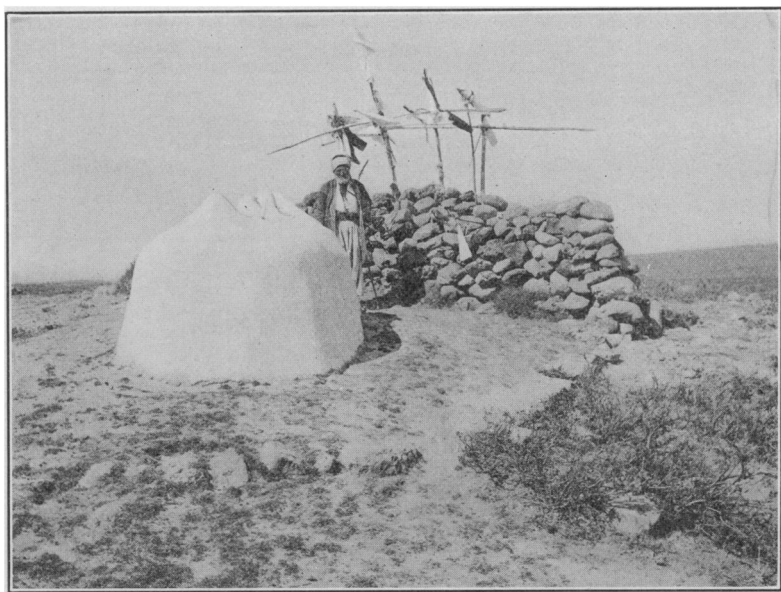


Fig. 9. Shrine of Sheikh 'Abdullāh.

Ashera. At the time when the writer of this article visited this place cholera was raging in the district. A certain man dreamed that the saint appeared to him with a spear in his hand, and promised to drive away the disease, if the people would bring him an offering. Accordingly a procession of three or four hundred persons, Christians, Muhammadans, and Druses, came with drums and cymbals to the high place bringing a sheep for sacrifice. It was slaughtered by the custodian of the shrine, whose office is hereditary, with the formula "Unto the face of God, and a reward to the holy saint." A sheaf of wheat from every threshing-floor is presented to this saint, as in ancient times it was presented to the local ba'al. At great festivals dervishes come who eat fire, thrust spikes through their

cheeks, and cut themselves with knives till the blood flows, after the manner of the priests of the Tyrian ba'al on Mount Carmel.

On the summit of Jebel Dāhī, or Little Hermon, south of Nazareth, there is a shrine known as Nebī eḏ-Dāhī, to which Muslims and Christians alike come to make and to pay vows. Dāhī, according to the custodian of the shrine, was one of the companions of the Prophet. Like Khadīr and Christ, he is "alive." "We fear God," he said, "but we fear the Wālī also, because he is near." He appears to men in dreams, telling them what sort of sacrifice he requires to cure them of their diseases. When they

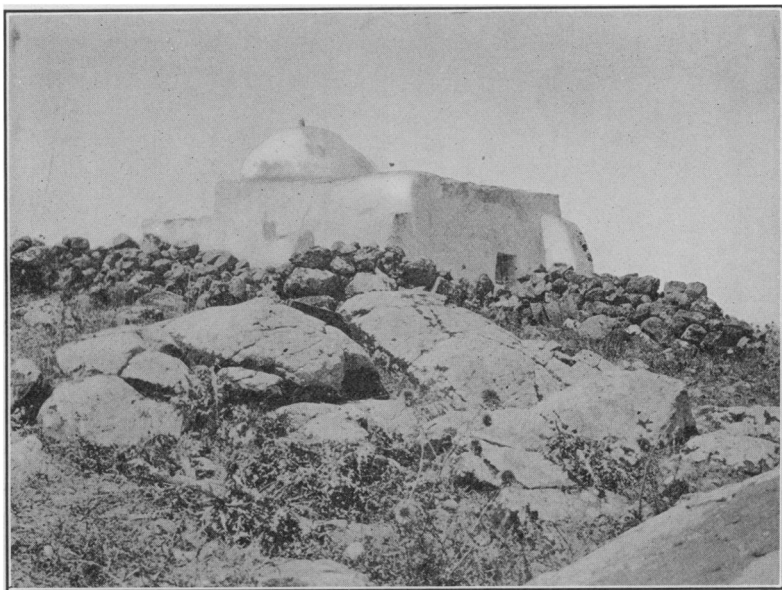


Fig. 10. Shrine of Nebi Dāhī on Little Hermon.

slaughter an animal, they put part of the blood on the offerer and part on the door of the shrine.

4. *Caves*.—South of Kadesh Napthali on a hill-top is a sacred cave that is now regarded as the burial-place of Nebī 'Alī el-Harrāwī. His specialty is the curing of fevers; but as the custodian of his grave, a woman, suffers greatly from the ague, his shrine has of late fallen into disrepute. The supposed tomb of the saint is a rough modern structure that is evidently a late addition to the cave.

5. *Tombs*.—The great majority of the shrines of modern Palestine are the real or assumed tombs of Jewish, Christian or Muhammadan saints.

Only as such have they been able to maintain themselves, the cult of saints being tolerated by all these religions. Wherever one finds a place-name beginning with Nebī, "prophet," Sheikh, "chief"; Mar, "saint"; Sitt, "lady," one may be sure that one will see there a little whitewashed dome that covers the supposed remains of a saint. A hundred or more such shrines are recorded on the Great Map of the Palestine Exploration Fund; and there are many others, particularly in the larger towns, whose names are not set down on this map.



Fig. 11. Ḥajar en-Nasārā.

6. *Holy stones*.—A number of ancient stones still survive east of the Jordan, but west of the Jordan most of them have disappeared, thanks to the iconoclastic zeal of Judaism and Muhammadanism. Nebī eḏ-Dāḥī is noteworthy as being one of the few high places east of the Jordan where the *maṣṣēbhā*, or holy stone, has survived. This stands a few feet below the top of the mountain, in front of the tomb. The Muhammadans regard it as a sort of idol and will have nothing to do with it, but it is greatly revered by the Christians, and therefore is known as Ḥajar en-Nasārā, "the stone of the Christians." The Christians make vows here, and offer sacrifices which they divide up raw and distribute among the worshippers.

These are a few specimens of the survival of primitive holy places in

Palestine. A great fund of similar material in all parts of the land still awaits the patient investigator. It is to be hoped that the American School of Oriental Research may gather some of this material before the spread of Western civilization shall obliterate the tradition. At many places in modern Palestine all the rites of the primitive sanctuaries of Canaan are still kept up. In spite of the century-long opposition of official Judaism, Christianity and Muhammadanism, one may still say with the author of the Book of Kings, "Nevertheless the high places are not taken away, the people still sacrifice and burn incense in the high places."